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THE NUR AF SHAN

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No. 52

TELEGRAMS.

London, December 18.

The Times correspondent, telegraphing from Tehran, states that the reactionaries, augmented by a thousand roughs, held Gan Square in the vicinity of the palace. Ten thousand nationalists have erected a mile of barricades around the Parliament building and are acting on the defensive.

The Jewellers National Bank of North Attleboro, Massachusetts, with deposits of over a million dollars has not been opened.

The cashier has committed suicide.

A telegram from New York states that Mr. Gompers, president of the Federation of Labour, speaking at a banquet of the Civic Federation, notified the employers that the workmen will not consent to any reduction of wages as the result of the money panic for which they are not responsible.

Before the East India Association Mr. Welinkar, Superintendent of Bombay Schools, read a paper criticising the higher educational system of India as producing men of scanty ill-digested information, strongly prejudiced against British rule. He recommended the spread of more correct ideas of liberal education and a larger association of native and European teachers, more modernism in university studies, an increase of teachers to allow closer contact between pupils and teachers and a wider scheme of university extension.

Mr. Morison agreed as to the necessity of individual intercourse between pupil and teacher.

Sir Lepel Griffin urged making English an extra and not an obligatory subject. Natives, he said, should be allowed to develop themselves in their own way.

A wireless telephonic message was sent yesterday between Berlin and Copenhagen.

Lord Curzon was among Ranjitsingh's guests at a luncheon at the Governor Hotel yesterday.

Lord Kelvin is dead.

London, December 19.

A telegram from Ottawa states that in the House of Representatives Sir Wilfrid Laurier said that there was every reason to believe that the mission of Mr. Lemieux, the Canadian Minister of Labour, to Japan would have a satisfactory termination. He added that he believed that the Japanese Government had acted in good faith but had evaded an understanding regarding restricted immigration, the remedy for which, he said, was legislation by Japan and not by Canada.

Other telegram from Ottawa quote Sir Wilfrid Laurier as saying that he believed that the Japanese Government had acted in good faith, but that an understanding regarding the restriction of immigration had been evaded by enterprising parties.

Sir Wilfrid Laurier also said that the immigration of Japanese and Chinese could not be treated alike. Japan was an ally of the motherland and conceded Canada important trade privileges. It was necessary, he said, to withhold a complete statement until the return of Mr. Lemieux.

Lord Milner presided at the inaugural dinner of the United Empire Club.

There was a brilliant attendance, including the Duke of Marlborough, Mr. A. Lyttelton, Mr. Austen Chamberlain and Mr. George Wyndham.

Splendid rains have fallen in New South Wales, ensuring a good pastoral season.

At a public consistory the Pope announced that the Rev. Father Jurgens had been appointed Archbishop of Bombay, and the Rev. Father Coppel, Bishop of Nagpur.

London, December 21.

The Standard states that the Admiralty has decided to establish a Pacific and North American Squadron next May, consisting of the Fourth Cruiser Squadron and six cruisers of the "County" class.

It is believed that its base will be Esquimalt.

London, December 22.

The principal objective of the operation in Natal is now Silwane's tribe in the neighbourhood of Greytown, which is the most powerful tribe in Natal. Silwane was local during the last rebellion, but is now suspected.

London, December 21.

Mr. Taft, in an interview in New York, said that it was nonsense to think that the Japanese were anti-American.

They were not concerned at the Pacific cruise, which they consider a mere naval test.

The Russian Legation at Teheran has replied to the manifesto addressed by the Persian people to the Powers that Russia will abstain from interference in Persia's internal affairs and will confine herself to the protection of her frontiers and subjects.

The French columns operating on the frontier between Algeria and Morocco have entered the mountain ranges and occupied the villages for the recalcitrant tribes.

Emissaries are coming in and paying the fines exacted by the French.

London, December 22.

A telegram from Constantinople states that the Ambassadors consider inadmissible the Porte's demand rendering the renewal of the mandates of the foreign officers employed in Macedonian reform work conditional on their entry into the Turkish service and their payment by the Porte.

London, December 21.

The Second Chamber at the Hague has rejected the Army estimates framed by the new War Minister, who does not command the confidence of the Chamber.

London, December 22.

Ten cases of cholera have occurred at Mecca and five deaths.

London, December 23.

Lord Kelvin was buried in the Abbey to day.

The ceremony was most impressive. The funeral was attended by many eminent scientists of Britain and the Continent, by Ambassadors, the Mayor and delegations from the Universities. The King and Prince of Wales were represented. The pall-bearers included Lord Rayleigh, Mr. Morley, Admiral Sir Edward Seymour, Lord Strathcona and Mr. Darwin.

EDITORIAL NOTES & COMMENTS.

To all our readers and patrons we wish to say "A Merry Christmas and a Happy New Year." The joy of the angel host which sang "Peace on earth and good-will to men" be your joy. May the New year be to us all a joyous year. It surely will be if we have learned the lesson of the cross of Christ, which teaches men their absolute helplessness and hopelessness without the Christ who by his suffering and death gave life to the world.

This number of the Nur Afshan will be the last to appear in the year 1907. A change has become necessary for financial reasons. Some years since we ventured to give our English readers some additional reading matter by adding four pages to the English Section. For this no extra charge was made, the price of the Urdu and English paper remaining the same. Our expectation, that extra advertisement would cover the cost, has not been realized and we are now obliged, for a while at least, to return to the old standard of four pages in the English Section.

The temptation is now strong among our patrons to discontinue their subscriptions on account of hard times. It is therefore all the more necessary that those who are able should support the only Persian Urdu and English weekly paper published in India. There may be another in India, but if so, we do not know it. We hope ere long to enlarge the paper but at present we are obliged to retrench.

The Nur Afshan has always afforded a theatre wherein our Indian Christians might appear to commend their faith to their countrymen and to defend the same from vicious assaults upon it in contemporary journals. Many have availed themselves of the opportunity and much good has been done thereby. We are anxious that more should be done along this line in the future, both in the Urdu and English Section. We shall welcome this kind of help.

There are some writers whose manuscript cannot help us; the man who wants to vent a grievance and the man who writes in a bitter controversial spirit. We want the things that make for righteousness, presented in the spirit of love. We want this paper to reflect in its tone and spirit the kindness and gentleness of Jesus Christ. We want especially to hold up "Jesus Christ and him crucified" as the source of all grace and blessing for fallen, sinful men. Anything contrary to this purpose will fail of an entry to the columns of this paper.

For many centuries unbelievers have sought to discredit the historical records of the Bible. In these days it is almost fashionable to set aside the records of Moses as a bundle of fables, unworthy of the credence of learned men. The early records of almost all nations have been gaining the respect of the historians in recent years. The researches

of the antiquarian have brought to light many things confirmatory of the stories hitherto regarded as mythical. These researches have also in recent years revealed a vast amount of evidence confirming the ancient Jewish and Christian scriptures. Any one may visit the museum of Egyptian relics and monuments at Cairo. There he will find records and illustrations confirmatory of the writings of Moses and Herodotus: the mummies of the Pharaoh, each with a historical record written on papyrus enclosed in the coffin. Some of these have been unwrapped and stand out like statues being the bodies embalmed and preserved. There lies in state the famous Ramses II; there may be seen the vessels, jewels and implements the cotton cloth, the wagons and chariots, the swords and spears, the shoes and harness &c., and used by the ancient Egyptians in the days of Moses and the Israelites and for centuries preceding them. The stones in the monuments, the treasures of the pyramid tombs and the underground burying places all combine to attest the historicity of the Bible records. Every year new discoveries are being made and each one adds to this volume of testimony. The following item quoted from an American newspaper, the *Daily Express*, tells of the discovery of a monumental inscription giving an account of the seven years' famine, when Joseph was prime minister to the Pharaoh:

"Quite a sensation has been caused among biblical students by the discovery, by Brugsch Bey, the great Egyptologist, of a monumental inscription telling how the Nile failed to rise for seven years in succession, about 1,700 years before the Christian era. A long and terrible famine was the result.

B. C. 1700 is the date recognised as the beginning of the "seven lean years," described in the Book of Genesis, and theologians are very interested in the confirmation which the discovery gives, in hard facts, to the famous Bible story.

The account of the failure of the Nile and the continuous famine throughout the land was told in a number of extraordinary hieroglyphics, which Brugsch Bey, fortunately, has been able to decipher.

As the "Homiletic Review" says, all students of sacred literature, to whatever school they may belong, are thankful for new evidences of the "real historicity of the great Bible narratives."

We are sorry to have to tell of the death of Mr. Robert Bonnaud for several years principal of the Government High School, Ludhiana. Mr. Bonnaud was a good teacher and disciplinarian and drew to himself the young men whom he taught. Their affection was shown when at the funeral scores of them insisted upon taking turns to draw the hearse which bore the body of their teacher to the cemetery. Mr. Bonnaud has done his work, and like so many Europeans, who have spent their lives in their endeavour to lift India's people into a higher civilization, he passes on, leaving behind him a legacy of work well done and an influence which will continue to make many men better than they would have been without him!

BOOK NOTICES.

MACMILLAN'S KING READERS.

ANGLO-URDU READER I. Price 4as. Published in London, Calcutta and Bombay, 1907. India is indebted to Messrs Macmillan & Co for the series of school books which they have prepared and published for use in Anglo-vernacular schools. Reader No. 1 was prepared by E. Maraden, B. A., formerly Inspector of Schools in Madras. He has also prepared easy lessons in Indian History "for Primary Schools in both English and Anglo-Urdu; and a *History of India* in both English and Urdu. These books are brought out in English style, but the illustrations which are profuse are Indian.

The Arabic Urdu type has been used because of the impossibility of properly illustrating a book by Lithography, without greatly enhancing both the size and the cost of the books. Why any one can object to this type is more than we can see. The so-called Persian Urdu script now in vogue in the Government Educational Department is but a rude imitation of the beautiful Arabic type, but it is in no way easier to read than the type. In our judgment all Urdu School books should be printed in Arabic type. In Egypt, Syria, Turkey, the Soudan and Arabia, nearly everything is now printed in Arabic type at the Bayrut and Nile Press.

The series of Anglo-Urdu Readers is by far the best, both in style and matter that has yet been produced in India.

THE FAITH OF CHRISTENDOM.

(Words of Dr. W. F. Adeney, Professor of New Testament Exegesis, New College, London, recently published and worthy of wide circulation.)

I venture to assert that conscience and experience confirm Scripture and the Church in their teaching of the ghastly of sin and the chasm of spiritual separation between God and man that this alien element has cleared; nor do I think I am merely dogmatizing when I add, on the same authority, that Jesus Christ, while truly our brother man, proves by His life and work that He is unique in His Divine nature and, further, that by His atoning death He bridges the chasm. Here we come to a clear broad distinction of theologies—wider than that which divided St. Paul from the Judaizers, Augustine from Pelagius, Luther from the Dominicans, Wesley from the high-and-dry clergy and Dissenters of his day, Chalmers from the Moderates. There is a religion which consists practically in human effort alone, although, metaphysically, it identifies that effort with the Divine. And there is a religion of superhuman power, realized in God's fatherly love—which can be severe on rebellion—His act of redemption by Christ, His forgiveness of sin, His renewal of character by the gift of His Spirit, His response to prayer with real, effective aid. At the New Theology favors the former—as I fear it does—it is doomed to sterility. The latter is what I understand to be the faith of Christendom.

Dr. W. F. Adeney.

TEMPERANCE & PURITY.

The *British Weekly* has the following enlogistic note on the "breadwinner" by whom he means the head of the household.

"Who is the pillar of the home? For the most part the breadwinner. And my heart warms to him. He toils on through the day, silently enduring many disappointments, and perhaps many rebuffs. He is aware of things which threaten his future, but he goes home with a bright face, and gives his earnings to the support of a happy household, whom he tries as well as he can to keep from anxiety. For the vast majority the task of supporting a home becomes more and more difficult in these days of shock and swift change. All honor to the faithful ones who take up their tasks manfully!"

And yet this is the kind of home that is the main object of the liquor traffic. Every young man who is enticed into the drink shop and made a drunkard is likely to occupy the place of the head of a household. What kind of a breadwinner is he likely to become? If he is not the moral hero above described, he is likely to drink while his wife and children cry for bread.

These drink dealers have an awful sin to answer for. As one has said:

"They catch the poor drunkard 'coming and going.' His money goes for whiskey to make him a drunkard. Then when under the grip of the appetite his friends lend him money to take the Keeley cure. The saloon gets rich and the Keeley institute get rich. But we fail to see where the benefit comes in to the drinking man."

"People interested in the temperance cause have great reason to feel encouraged just at present. The week's cables bring the news that China has definitely accepted England's help in throttling the awful opium traffic in that country, and this involves not only the curtailment year by year of the amount of opium produced in China until it disappears entirely, but also the yearly reduction of the amount imported from India to China. The week's mail from America also brings the news that in the bye-elections recently held in the United States in two or three of the individual states remarkable victories were won for the temperance cause, victories that will wipe out the public-houses from large areas of the country.

Kaukab-i-Hind.

One of the most striking, and at the same time most practical, monuments ever erected to the cause of temperance may be seen in Temperance street, Worcester. A certain man who had spent much money on intoxicants suddenly awoke to his folly, and determined to save the



sums he would have otherwise frittered away in this direction. With the money thus saved he erected a fine row of cottages, giving instructions to the builders for certain bricks to be so arranged as to form the words, "The blessing of God on total abstinence from all intoxicating drinks." One may see the inscription running along the wall just over the windows.

Selected.

THE OSTRICH

ISAAC W. BROWN

California boasts of several ostrich farms, all in the southern part of the state. The most successful of these enterprises is located at South Pasadena.

The ostrich has in Southern California an ideal abiding place. His stride is just as proud, his plumage as fine as in the barren wastes of Africa. Although he has not the freedom of an African desert, nor the inspiration of an occasional foot race with a lion, his surroundings in this country of his adoption seem to suit his taste as well, and he reaches even a greater degree of perfection than elsewhere. And why should he not be happy? In common with the tourist, he may nestle with his mate under spreading live oaks, or bask in the sunshine, and grow strong and cheerful in the kisses of the ocean wave. True he may not be able to get his native grasses and grains when he is hungry (and hungry he always is), but he takes to oranges as readily as the orange takes to California soil. You may see an orange as large in circumference as an ostrich's head disappearing down the yard and a half of giraffe-like neck of one of these creatures. He swallows it as easily as a German does a glass of beer, blinks his eyes and open his smacking mouth for more. He has all eyes and mouth, with a flat head and apparently no place reserved for brains. If he has any, they are entirely out of proportion to the rest of his make-up. Yet he seems to know as much as some people. He swallow two oranges at a time sooner than allow his associates to share in a good thing. He has a gait like a camel, the same rocking pendulous motion of the body. He can probably outrun anything except an automobile. He seems to know as little for his size as any bird in the kingdom. He will swallow anything he can get in his mouth, from a denaturalized rabbit to a lighted meerschaum pipe.

An ostrich resembles a bird about as much as a kangaroo does a ground squirrel. His foot is twice as large as his head and one of his two toes much longer than the other. He has a leg like a horse, a neck like a giraffe, and a body shaped like a small sized air ship. He has a mouth like a duck, an eye the size of a horse's; he is seven feet high in repose when full grown and weighs 300 pounds undressed. The California bird is fed largely on green alfalfa; a flock or herd of them will clean up a whole haystack in a very short time. He mates at the age of four years, without

much previous courting. A shallow hole scooped in the ground answers for a nest, and instead of seeking out some quiet corner, as other birds would do, the ostrich makes his in the most conspicuous place he can find—usually in the center of the paddock. And such eggs! They resemble a bald man's head, each one weighing $3\frac{1}{2}$ pounds. An egg is laid every alternate day. When from twelve to eighteen are laid the setting begins.

Plucking is one of the advertised of the ostrich farms and never fails to draw large crowds of tourists. The tourist no doubt is so used to being plucked himself that he likes to see how some other creatures stand for it. The bird is enticed into a fence corner, a large white stocking is slipped over his head, and while two men hold him the short feathers are pulled out and the large ones are clipped with scissors.

The Bible Record.

ACQUAINTED WITH GOD.

In this busy world men write the number of their acquaintances in large figures, but the sum of their friends may be counted in much smaller numbers. When one tries to catalogue only those friends who are true and tried, who can be depended on in storm and calm, in fortune and misfortune, the list grows small and sometimes it narrows down to but one. Yet even then he may be considered fortunate, for a single true friend is worth much. In the hour of trial friends are most needed, and that is most often the time when they are found wanting. Job sat in ashes enduring with his physical suffering the mental misery of having to argue with the three who came to rebuke rather than to comfort him. The advice that forms our topic, which one of them gave to Job while it was, in his case, somewhat misplaced, since Job's acquaintance with God was very close, may be applied to every human soul.

"Acquaint thyself with God." The whole range of life changes. A few years pass and one's business relations change, one's friendships change, one's church becomes almost a new church, so far as familiar faces are concerned, for death and time are always busy, but amid all the shifting scenes of life One alone remains the same and if his friendship can be secured, then the soul has something that can comfort it through every varying experience of life. There is in every heart a longing for something better than it has yet attained and this is the reason why so many join in the mad chase after pleasure. There comes a time when life does not satisfy and there must be something higher and better to lean upon than the enjoyments that time offers. Human friendship satisfies to a certain point, but beyond that it is not sufficient. The only true happiness can be found by seeking the acquaintance of God. When this is once secured nothing can shake the peace thus established.

God appears in many characters, the earliest in which he is recognized is that of father. Childish lips grow familiar with the words, "Our Father," as they frame the most beautiful prayer

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Spiritual acquaintances must bear pose God stretching link of time by many. spiritual children. a friend of Moses as record of shinning can have it is almost and perse inner lives called the in all the time, have nothing o

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of all the ages, and the idea of the fatherhood of God more and more fills the mind and heart. The stern doctrine of God as a judge is not so prominent now as it once was, and there is a growing sense of the love which sent into an unworthy world an only Son to die that men might become joint heirs with him in an inheritance beyond compare. That God recognizes this relationship there has been emphatic testimony. The Saviour himself, as the gray shadows Gathsemane gathered around Him and as the agony of his dying hours confronted him, commended his disciples to that Father's love which was theirs because they believed on the Son. That covenant has never been broken, for as a true and pitying father who is willing to bear with much, to sacrifice much and to forgive much, so God deals with his children, asking that they believe in his wisdom and justice.

Spiritual acquaintance is brought about much as earthly acquaintances are. Before anyone wishes to know another he must hear of that one and be interested in him. For this purpose God has given mankind a wonderful testament, a book stretching from eternity to eternity with a little connecting link of time, which is counted the most important link of all by many. The Bible gives many a history of the intimate spiritual acquaintance that has existed between God and his children. Abraham, with his large-hearted generosity, was a friend of God, Enoch walked with God, God talked with Moses as a man to his friend, and David his left his own record of the intimate relationship in which he stood, whether shinning or repenting with his maker. So later day Christian can have the same degree of intimacy. From an outside view it is almost impossible to understand how some have stood trials and persecutions, but to those who know the workings of their inner lives the reason is plain. The one who can truly be called the friend of God will receive strength to sustain him in all the trials that can possibly overtake him, and at the same time have a peace of conscience and a feeling of security that nothing can disturb.

NATHALIE H. SNYDER,

In the Presbyterian Banner.

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank from the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, as plain as I can,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pate are bare:
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow man,
It matters much!

It matters little where be my grave,
On the land or on the sea,
By purling brook or neath stormy wave,
It matters little or naught to me;
But whether the Angel of Death comes down
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

THE VERY BEST KIND OF A CHRISTMAS TREE.

A tale that the poet Ruckert told
To the German children, in days of old:
Disguised in a random, rollicking rhyme
Like a merry mummer of ancient time:
Or baked like a juicy plum, if you like,
In a Christmas pie by Henry von Dyke.

A little tree grew in the midst of the wood
Contented and happy, as little trees should.
His body was straight and his branches were green;
And summer and winter the bountiful sheen
Of his needles bedecked him, from top to root,
In a beautiful, all-the-year, holiday suit.

But a trouble came into his head one day,
When he saw how the other trees were gay
In the wonderful raiment that summer weaves
Of a hundred different kinds of leaves:
He looked at his needles so stiff and so small,
And he thought that his dress was the cheapest of all.
Then envy beclouded the little tree's mind,
And he said to himself, "It was not very kind
"To give such an ugly old dress to a tree!
"If the fays of the forest would only ask me,
"I'd tell them the way I should like to be dressed,—
"In a garment of gold, to outshine all the rest!"

Then he fell asleep, but his dreams were bad;
When he woke in the morning, my! wasn't he glad?
For every leaf that his boughs could hold
Was certainly made out of beaten gold.
I tell you, my children, that tree was proud;
He was something above the common crowd;
And he tinkled his leaves, as if he would say
To a pedlar who walked in the wood that day,
"Just look at me! Don't you think I am fine?
"And wouldn't you like such a dress as mine?"
"Ach, ja!" said the man, "and I shust believes."
"Dot I fills mein pack mit dose beautiful leaves."
So he picked them every one with care,
And left the little tree standing bare.

"Oh, why did I wish for golden leaves?"
The little tree said. "I forgot that thieves
"Would be sure to rob me in passing by,
"If the fairies would give me another try,
"I'd wish for something that cost much less,
"And be satisfied with glass for my dress!"
So he fell asleep; and, just as before,
The fairies answered his wish once more.
When the night was gone, and the sun rose clear,
The tree was a crystal chandelier;
And it seemed, as he stood in the morning light,
That his branches were covered with jewels bright.
"Aha!" said the tree "This is something great!"
And he held himself up, very haughty and straight;
But a rude young wind through the forest dashed,
In a "rough-house" temper, and suddenly smashed
The shining leaves. With a shivering sound
They broke into pieces and fell to the ground,
Like a silvery, shimmering shower of hail,
And the tree stood naked and bare to the gale,

Then the tree was sad; and he cried, "Alas
 "For my beautiful leaves of shining glass!
 "Perhaps I have made a little mistake
 "In choosing a dress so easy to break.
 "If the fairies would only hear me again
 "I'd ask them for something both pretty and plain.
 "It wouldn't cost much to grant my request,—
 "In leaves of green lettuce I'd like to be dressed!"
 By this time the fairies were laughing, I know;
 But they gave him his wish in a second; and lo!
 With leaves of green lettuce, all tender and sweet,
 The tree was rigged out, from his head to his feet.

"I knew it!" he cried, "I was sure I could find
 "The sort of a suit that would be to my mind.
 "There's none of the trees has a prettier dress,
 "And none as attractive as I am, I guess."
 But a goat, who was strolling along that way,
 Overheard what the foolish tree did say.

So he came up close for a nearer view;—
 "My salad!" he bleated, "I think so too!
 "You're the most attractive kind of a tree,
 "And I want your leaves for my five o'clock tea."
 So he ate them all without saying grace,
 And walked away with a grin on his face;
 And the little tree stood in the twilight dim,
 With never a leaf on a single limb.

Then he sighed and groaned; but his voice was weak;
 He was so ashamed that he couldn't speak.
 He knew at last that he'd been a fool,
 To think of breaking the forest rule,
 And choosing a dress himself to please,
 Because he envied the other trees.
 But it couldn't be helped, it was now too late,
 He must make up his mind to a leafless fate!
 So he let himself sink in a slumber deep,
 But he moaned and he tossed in his troubled sleep,
 Till the morning came, with its joyful beam,
 And he woke to find it was all a dream.
 For there in his evergreen dress he stood,
 A pointed fir in the midst of the wood!
 His boughs were sweet with the balsam smell,
 His branches were fresh when the white snow fell,
 And nevermore fretful or jealous was he;—
 The very best kind of a Christians tree.

HENRY VAN DYKE,

In the Ladies' Home Journal.

A Finish law has been unanimously passed prohibiting the manufacture or importation of alcohol in Finland. Unless the Czar vetoes the matter, it will go into effect in a short time.

The peace of God is the work of the God of peace.

The fountain that gives exit to bitter streams is not sweet.

A NATURAL SEISMOGRAPH.

Mr. Harold J. Shepstone, in the November *Wide World Magazine*, tells the story of a plant which seems destined to play an important part in predicting the weather, and warning us of forthcoming storms, cyclones, earthquakes, firedamps, and volcanic eruptions. The discoverer of the plant, Professor J. F. Nowack, foretold, as far back as 1892, the earthquakes that have since taken place in Japan, as well as the calamities that befell Martinique, San Francisco, and Jamaica. Indeed, so much faith do scientists put in this plant that an observation station is shortly to be opened at Denmark Hill, in the south-east of London, for forecasting atmosphere and seismic disturbances through the study of the "weather-plant." Professor Nowack is now working hard in getting the station in order. The botanical name of the weather-plant is *Abrus precatorius nobilis*. After continuous observations, day and night, and cultivation under special conditions, Professor Nowack discovered that the weather-plant becomes so sensitive to electric and magnetic influences that immediately changes in the distribution of the electric and magnetic forces of our atmosphere and earth respectively occur the twigs and leaves of the plant perform peculiar and abnormal movements each of which has a definite significance. When he established this he organised an expedition to Cuba and Mexico to search for specimens of the plant. Of 2,400 plants collected 1,000 were left in the Botanical Gardens at New York, and the rest were brought to London. All died, however, but one; but the seeds obtained have sprouted and in the greenhouse at Denmark Hill are now some 1,800 plants.

C & M. Gazette.

IMPATIENCE.

Dr. Theodore Cuyler once said: "I have been conversant in my time with thousands of failures, and I can bear testimony that 99 per cent. of all these were without doubt due to lack of patience."

What is true of business life is equally true of the Christian life. The failures, the deserters, are those who chafed under their apprenticeship and wearied of duty. They became impatient before their work was done. They could not watch one hour, while the Master tarried in the garden.

There are so few who amid the white hairs and feebleness of age can say, "It is finished." Their courage melted in the heat of trial, and without orders they fell back. From their shade they continue to watch the progress of the fight with little personal concern in the result. They are quiescent and lifeless when their service is most needed in the Kingdom.

Jesus never tood so high above a man but He could not get below him.

He cannot serve the world without who does not strive against it within.

Every time you silence the voice of the right you give vice a right to live.

The man whose only asset is a taking way finds himself in jail before he knows it.

CORN AND CINCHONA.

Will not the following remarks commend themselves to many godly people as real common sense? A wise editor has penned them. He says: "Did not the same God that made corn make the cinchona tree? And He made one for bread and the other for medicine. He who would sustain his body must make use of God's grain, raised, harvested, ground and baked by human hands. He who would heal his body must use God's medicine, secured and prepared like the bread, by human labor and human art. And the doctors—is it consistent with Christian faith to use their services? God made the doctors as truly as He made the cooks. The difference is about this—we intrust the medicine to our most intelligent and most learned men, and the preparation of our food we intrust often to the most ignorant." God still makes the medicines, and He makes men with mental powers which enable them to learn to prepare and to use those medicines; and it would be not only ungrateful, but impious, not to make use of them. By all means, let us pray for the sick, but let us at the same time use the means which God has given us for their healing.

Selected.

THE ORIOLE'S NEST.

The oriole's nest of itself is a marvel, says St. Nicholas. What tying, weaving, plaiting, molding, binding and shaping into grace and beauty! And what an astonishing place to put it—hanging on the ends of the most slender twigs of the elm tree! And how much skill it requires to fasten it there in a way to withstand the winds and storms! What a vast difference in form and location between that and the nest of a kingfisher in the bank of a pond, or of a rough-winged swallow in a stone wall. And see the other birds, how they build, plaster, glue, drill, excavate, each selecting different places and materials, and building in her own way and to her own taste.

The contrast between the city of refuge and Christ is very striking. It provided protection against the results of only one sort of wrong-doing: He, against every sort. It was for the unintentional sinner; He offers protection for the deliberate, intentional sinner who will come to Him, else it would be a hopeless case for all of us. It delivered the guilty man up to death, guarded the unwitting slayer from the death that awaited him, within certain time limits, outside those walls; He guards a man against eternal death by suffering death Himself. It was a gracious provision for Hebrews and their sojourners. Jesus is an immeasurably more gracious provision for all men.

HOURS AND MINUTES

"Hurry, hurry, I sing the Minutes
To the Hours, slow;
"Everywhere that we are going
You will have to go."

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